



# LAWS PERTAINING TO ŞADAQAH AL-FITR



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## 5 – Is it permissible to give cash for Şadaqah al-Fiṭr instead of grain?

No mention of this is made in the Sharī‘ah of either allowing or prohibiting it. However, majority of the jurists opt for what is in the explicit Sunnah which is giving Şadaqah al-Fiṭr in food and therefore, it is set as giving just grain.

However, in the era of the Tābi‘īn discussions took place approving giving cash:

Thus, ‘Umar ibn ‘Abd al-‘Azīz wrote to one of his governors to take half a Dirham from each person.<sup>1</sup>

It is narrated from Ḥasan Baṣrī who said: “It is permissible to give Dirhams in Şadaqah al-Fiṭr.”<sup>2</sup>

It is narrated from Abū Ishāq Sabī‘ī (who is one of the leaders of the Tābi‘īn) that he said: “I met the Şaḥābah رَضِيَ اللَّهُ عَنْهُمْ who were giving Dirhams to the value of grain for the Şadaqah of Ramaḍān i.e., for Şadaqah al-Fiṭr.”<sup>3</sup>

This is the view of Sufyān Thawrī<sup>4</sup> and the Ḥanafīs.<sup>5</sup>

The view of it being disliked is authentically proven from ‘Aṭā’: “He disliked giving gold as Şadaqah al-Fiṭr.”<sup>6</sup>

Mālik ibn Anas prohibited taking the value of grain. He said: “it will not be fulfilled”. This is just like how he mentioned that items and things will not take the place of Şadaqah al-Fiṭr.<sup>7</sup> This is also the view of Imām Shāfi‘ī.<sup>8</sup>

Imām Aḥmad ibn Ḥanbal said: “I fear that if the value is given, the Şadaqah al-Fiṭr will not be discharged.”<sup>9</sup>

<sup>1</sup> Narrated by ibn Abī Shaybah (No. 10496). The Sanad is *Ṣaḥīḥ*.

<sup>2</sup> Narrated by ibn Abī Shaybah (No. 10471) and ibn Zanjawayh (No. 2453). The Sanad is *Ṣaḥīḥ*.

<sup>3</sup> Narrated by ibn Abī Shaybah (No. 10472) and ibn Zanjawayh (No. 2455). The Sanad is *Ṣaḥīḥ*.

<sup>4</sup> Narrated by ibn Zanjawayh (No. 2454). The Sanad is *Ṣaḥīḥ*.

<sup>5</sup> See: *Sharḥ Mukhtaṣar aṭ-Ṭaḥāwī* of Jaṣṣāṣ: 2/364.

<sup>6</sup> Narrated by ibn Abī Shaybah (No. 10473). The Sanad is *Ṣaḥīḥ*.

<sup>7</sup> *Al-Mudawwanah* (2/358) and *al-Amwāl* of ibn Zanjawayh (No. 2456).

<sup>8</sup> See *al-Ishrāf ‘Alā Madhāhib al-‘Ulamā’* of ibn al-Mundhir: 3/80.

<sup>9</sup> *Masā’il al-Imām Aḥmad* with the narration of ‘Abd Allāh (No. 647).

The preferred view is the first view (i.e., value will fulfill the Ṣadaqah al-Fiṭr) because the outcome of it is practical, i.e., what is more beneficial for the poor person should be taken into consideration on the day of ʿĪd.

## 6 – The time for discharging Ṣadaqah al-Fiṭr:

The texts are explicit, as was mentioned in the narration of ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا “that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stipulated Ṣadaqah al-Fiṭr for after Ramaḍān.” Thus, it is compulsory as soon as the fasting of Ramaḍān terminates, i.e., the time it becomes necessary is as soon as one gets knowledge of the new month of Shawwāl entering.

It is reported from ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded for the Ṣadaqah al-Fiṭr to be discharged before the people go out for the ʿĪd Ṣalāh.<sup>10</sup>

It is authentically proven from ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا that he would give out the Ṣadaqah al-Fiṭr which was collected by him two to three days before ʿĪd day.<sup>11</sup>

The reason he would give out the Ṣadaqah al-Fiṭr two to three days before ʿĪd was to ease distributing it to the poor and needy and so that it could reach them on the day of ʿĪd. Discharging it before time with this purpose is the view of Imām Mālik ibn Anas. He also holds the view that it is permissible to give it on ʿĪd day after the ʿĪd Ṣalāh.<sup>12</sup>

It is authentically reported from Muḥammad ibn Sīrīn that he said regarding a person who, till after few days, did not discharge his Ṣadaqah al-Fiṭr: “He should discharge it”.<sup>13</sup>

This does not mean that he is discharging Ṣadaqah al-Fiṭr, rather, it is charity in the form of *Qaḍāʾ* (making up for what was missed) like how Sufyān Thawrī رَضِيَ اللَّهُ عَنْهُ would say: “If he did not discharge his Ṣadaqah al-Fiṭr for a number of years, I command to still make up for it”.<sup>14</sup> Similarly, this is the view of Mālik ibn Anas.<sup>15</sup>

The correct view is that the person taking out the Ṣadaqah al-Fiṭr should not discharge it after the ʿĪd Ṣalāh like Ṣadaqah al-Fiṭr, rather the time of discharging it terminates with the termination of the ʿĪd Ṣalāh.

<sup>10</sup> Agreed upon. Narrated by Bukhārī (No. 1503, 1509) and Muslim (No. 986).

<sup>11</sup> Narrated by Mālik (No. 777) and from him: ibn Zanjawayh (No. 2399). The Sanad is *Ṣaḥīḥ*.

<sup>12</sup> See: *al-Mudawwanah* of Suḥnūn: 2/350.

<sup>13</sup> Narrated by ibn Zanjawayh (No. 2367). The Sanad is *Ṣaḥīḥ*.

<sup>14</sup> Narrated by ibn Zanjawayh (No. 2369). The Sanad is *Ṣaḥīḥ*.

<sup>15</sup> See *al-Mudawwanah* of Suḥnūn: 2/350.

It was mentioned in the narration of ibn ‘Abbās رضي الله عنه: “Whoever discharges it before the Ṣalāh, then it is an accepted charity and whoever discharges it after the Ṣalāh, then it is a charity like any other charity.”

### 7 – The Recipients of Ṣadaqah al-Fiṭr:

Ṣadaqah al-Fiṭr should be distributed to the poor and needy only because of the narration of ibn ‘Abbās رضي الله عنه narrated above.

It is narrated in a narration from ‘Abd Allāh ibn ‘Umar رضي الله عنه who said: “We were instructed to take out our Ṣadaqah al-Fiṭr before proceeding for the ‘Īd Ṣalāh. Thereafter, Rasūlullāh صلى الله عليه وسلم would distribute it among the poor after the Ṣalāh on his way back. Nabī صلى الله عليه وسلم said: “Make them independent today of going around and begging.”

This narration, even though in meaning is correct, however, the narration is a weak narration.<sup>16</sup>

Mālik ibn Anas said: “There is no problem in giving the Ṣadaqah al-Fiṭr on his behalf and on behalf of his family to just one poor person.”<sup>17</sup>

The Shāfi‘ī Madh-hab: the recipients of Ṣadaqah al-Fiṭr are six of the eight that are for Zakāh, excluding two, viz; those who are employed to collect the Zakāh funds and secondly to attract the hearts of those who have been inclined towards Islām. There is no share for those who are employed to collect the funds because the one giving the Ṣadaqah al-Fiṭr himself gives it to those who eligible.<sup>18</sup>

Whoever holds this view does not have any proof besides taking their stance from the generalized word of Ṣadaqāt. This is not correct for passing a ruling by taking it out based on the generalized wording in such an instance where the applicable and practical texts are found to be enough for this ruling, i.e., the texts clearly state that Ṣadaqah al-Fiṭr should only be given to the poor.

<sup>16</sup> Narrated by ibn Wahb in *al-Jāmi‘* (No. 197), ibn Zanjawayh (No. 2397), Dārquṭnī (No. 2133), Ḥākim in *Ma‘rifah ‘Ulūm al-Ḥadīth* (pg. 131), Bayhaqī 4/175, and *al-Khilāfiyyāt* (No. 3230, 3406). The Sanad is weak. Bayhaqī said: “this narration is not established. The narrator, Abū Ma‘shar Najīḥ Sindī is among those who muddled up later in their life. This continued with him until many strange narrations were narrated from him and differentiating his narrations (those before he muddled up and those after) became difficult, and thus, his narrations were no longer used as proof.” This narration is narrated through two other chains which are weak too.

<sup>17</sup> *Al-Mudawwanah* of Suḥnūn: 2/359.

<sup>18</sup> See *al-Umm* of Shāfi‘ī: 3/175.

## 8 – Is it correct to delay distributing Ṣadaqaḥ al-Fiṭr to its recipients till after ʿĪd?

The default position for Ṣadaqaḥ al-Fiṭr is to take it out before the ʿĪd Ṣalāḥ and for the person to distribute himself. This demands that it should all take place on the day of ʿĪd and should not be postponed till after ʿĪd just like how it should not be taken out before the time it becomes necessary (i.e., before ʿĪd).

However, permission was granted to hand it over to those who are employed for this and giving it before it becomes necessary was also allowed. This was so that the funds could reach their correct recipients by ʿĪd day. Giving it before time should be at such a time that will allow those employed to distribute it. However, it should not be given before the month of Ramaḍān which was the reason for to become necessary.

Similarly, sometimes time does not allow the collector to distribute the funds to its recipients on the day of ʿĪd which were given to him on the night of ʿĪd, especially if they are living in far-of areas. Due to this, some of the funds remain by him without distributing them till even after ʿĪd. If this does happen, there is no problem in it. The person who gave the Ṣadaqaḥ al-Fiṭr on time has fulfilled his responsibility and will not be taken to task. The collector should try and distribute the funds as soon as he can.

The proof for this is the narration of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ who said: “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed me to look after the Ṣadaqaḥ al-Fiṭr funds. A person came and began taking handfuls of the grain. I caught hold of him and said: I will most certainly report you to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said: I am poor and have a family to look after and I am in severe need. I let him go. (Till the end of the narration. The narration makes mention that he came for three nights.)<sup>19</sup>

This narration proves that the Ṣadaqaḥ al-Fiṭr at times is not given on time by the collector and remains with him till after ʿĪd because they would take out their Ṣadaqaḥ al-Fiṭr after the termination of Ramaḍān and this narration explicitly mentions that the person came for three nights in a row (which means the Ṣadaqaḥ al-Fiṭr was delayed by a minimum of three days).

And Allāh سُبْحَانَهُ وَتَعَالَى knows best.

<sup>19</sup> Narrated by Bukhārī (No. 2311) as a *Muʿallaq* narration and Nasaʿī (No. 10729). The Sanad is Ḥasan.